Errors Made Concerning Tawheed

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All praise is due to Allaah. We praise Him, seek His aid, and His forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides, none can misguide. And whomsoever Allaah allows to go astray, none can guide him. I bear witness that there is none worthy of worship except Allaah, Alone and without any partners, and I bear witness that Muhammad is His slave and Messenger.

It is well known among Ahlus Sunnah wal Jama'ah [those who traverse the methodology of the Salaf - the first three generations] that Allaah did not send the Messengers nor did He bring the creation into existence except to uphold Tawheed and to abandon committing shirk with Allaah and to have disavowal for shirk.

So when our greatest enemy - the accursed shaytan - realized this, then he came by horse and by foot in order to turn the service away from the worship of Allaah with all of their diverse levels and to turn them away from learning Tawheed and upholding it and carrying it out, whether they were the du'aat (those calling to it), or those called, whether they were the scholars or the 'amma (or the general population of the people), except those whom Allaah has bestowed His Mercy upon.

So shaytan made fair-seeming to the du'aat (callers) to abandon calling to Tawheed with the evidence that calling to it would divide the ranks, or break our union with one another, or that people already have an understanding of it. So how amazing is this, and how faulty are the evidences they bring. How can we abandon calling people to Tawheed, claiming we are adhering to the evidence the Messengers and Prophets did not give any weight to or authority for? And do you know why they did not? Because they knew through what Allaah had taught them that the purpose of calling the people is the Tawheed of Allaah, subhana. There is no way to salvation except upon their way. And their way is one, as Allaah has stated:

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path... (Al-An'am 6:153)

And is the occupation of the truthful du'aat and the truthful callers to Islam anything other than reviving the da'wah of the Messengers - that is the Tawheed of Allaah?

And from the ways the shaytan has utilized to deceive the people is making them believe that Tawheed is something already well know and already understood. So they say, "We are already Muwahiddun (monotheists), why do we need to call to it"?

So when the people say they are are already Muwahiddun, it should be said to them:

SubhanAllaah! How can this be the case when many of the Muslim countries and non-Muslim countries are enveloped in the darkness of clear Shirk al-akbar?

And even if shirk is already well known and understood, then we are still in need of being reminded of it, and supplicating to Allaah that He distances us from it. Since we will never be like Khalil-ul-Allaah Ibrahim ('alaihi salam), who supplicated to Allaah:

And keep me and my sons away from worshipping idols. (Ibrahim 14:35)

And Ibrahim At-Taymi (rahimahullaah) stated, "and who is safe from the affliction of shirk after Ibrahim ('alaihi salam)?" [Ibn Abi Hatim, Ibn Jarir At-Tabari]

And we will never be like the companions of the Messenger (salallaahu 'alaiiwasallam), and they are the best of all generations. And even with this, the Messenger of Allaah (salallaahu 'alaihiwasallam) continued teaching them Tawheed even during his final illness.

Learn Tawheed and call to it, for verily learning Tawheed and calling to Tawheed and upholding it and carrying it out will be a reason and cause for the Islamic nation to be established in the dunya, and to attaining Janat Al-Firdaous in the akhira.

Allaah said: Allāh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islām). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fāsiqûn (rebellious, disobedient to Allāh). (An-Nur 24:55)

So it is upon you - my dear respected and virtuous reader - to [learn] from the mistakes people make in Tawheed of Allaah so that we can abstain from all of the mistakes in their entirety, so that we can attain the success and Pleasure of Allaah, our Lord, Most Generous:

1- The first error in Tawheed that many of our beloved Muslims make is what we see being widespread in Muslim countries of altering worship, or giving the right of worship to other than Allaah, such as supplicating to the righteous who have died or other than them; asking them to forgive us; asking them for forgiveness of their sins; asking them

to remove grief; asking them for their requests, such as children and being cured of illnesses; and seeking nearness to them through sacrifice, vows, making tawaaf, salat (prayer) to them, sujud (prostration) to them to the point that the hearts will have kushu (humility) towards them, and their eyes will tear...more so than when they are praying to Allaah, more so than when they are standing in front of Allaah, more so than when they are making tawaaf around the noble ka'ba. We should be more amazed by Allaah. Do these people know that this action of their makes all their deeds null and void when they fall into major shirk?

And Allaah says: Say (O Muhammad): "Verily, my Salāt (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Alamīn (mankind, jinns and all that exists). "He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Al-An'am 6:162-163)

And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. (Al-Jinn 72:18)

Since worshipping other than Allaah - [or] alongside Allaah - regardless of who or what it is - it is worship, be it a prophet sent or an angel close to Him. Making these things a partner alongside Allaah in an affair specific to Allaah is Shirk al-akbar (Major Shirk). Allaah has stated concerning it:

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin. (An-Nisa 4:48)

Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the Zālimûn (polytheists and wrongdoers) there are no helpers. (Al-Ma'idah 5:72)

And indeed it has been revealed to you (O Muhammad), as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (Az-Zumar 39:65)

...and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. (Al-Hajj 22:31)

And from the example of sacrificing to other than Allaah - major shirk - is sacrificing for a ruler or a judge or other than them. When they [these rulers, judges, dignitaries] visit a

city or country, and he is passing by in his vehicle and while he is passing be, the people offer a sacrifice for him, so they offer for him a sheep or a calf... [This is shirk al-akbar.]

2- The second error Muslims make in the Tawheed of Allaah, the Lord of all existence, is in explaining the kalima of Tawheed - La illaaha il Allaah. So they explain it to mean: There's no Creator except Allaah [or] There's no one who has the ability to originate except Allaah. So these explanations of La illaaha il Allaah are deficient, and in contrast to what has come in the Book [and Sunnah]. And this is in contrast to what Allaah has informed us of concerning the kufar of the Quraish, since they themselves affirmed that Allaah is The Creator and He is The Provider and He is The Disposer of all the affairs. As Allaah, The Exalted, has mentioned:

And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." (Az-Zumar 39:38)

So if this [The Only Creator] was the meaning of La illaaha il Allaah, then they would have been mu'minoon (believers), and they would not have refused to say La illaaha il Allaah, and it would not have been perplexing to them. As Allaah said concerning them that they said: "Has he made the āliha (gods) (all) into One Ilāh (God - Allāh). Verily, this is a curious thing!" (Sad 38:5)

So the true meaning of the statement of Tawheed is: There is none worthy of worship in truth except Allaah. And singling out Allaah alone in worship is what the kufar of Quraish denied. And this is what they were perplexed by. ...So this is the true meaning of La illaaha il Allaah.

3- The third error people make concerning Tawheed is the occurrence of shirk and bid'ah in the name of tawassul, and tawassul is a legislative name, as Allaah has ordered us to perform tawassul to Him. As He has stated: O you who believe! Do your duty to Allâh and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful. (Al-Ma'idah 5:35)

And a Wasila is a means of seeking means to Allaah by performing actions that are wajib (obligatory) or mustahab (recommended).

The tawassul (the means of seeking nearness to Allaah) that have come in legislation are of three types - and no more.

The first type of tawassul is: making tawassul through Allaah's Names and Attributes, as He, the Exalted, has stated: And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious

speech against) His Names. They will be requited for what they used to do. (Al-A'raf 7:180).

So [for example] the Muslim [can] say: "Ya Rahman (O Most Beneficent), bestow Your mercy upon me."

The second type of tawassul is seeking this tawassul through righteous action, so the Muslim supplicates (makes du'aa) to His Lord, utilizing his righteous actions, as has come in the story of the three companions of the cave that the Messenger of Allaah (salallaahu 'alaihiwasallam) informed us of. So every time one of them made du'aa - utilizing his righteous action that he did for the sake of Allaah - and each time they did so, the boulder that had them enclosed inside the cave would move some until they were able to exit from the cave. This has been collected by the shaikhan (two sheikhs), Bukhari and Muslim, as has been narrated by ibn 'Umar.

And like His statement: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." (Aali Imran 3:16)

So this is tawassul through one's eeman, and eeman is a righteous action.

The third type of tawassul is done by asking a *living* righteous person to supplicate for you, not one who is deceased. As has been collected in Bukhari and Muslim, on the authority of Anas that a man entered the masjid on the day of Jumu'ah and he said, "O Messenger of Allaah, our wealth has perished and the means of us achieving it have been cut off, so supplicate to Allaah 'azza wajall (The Mighty and Majestic) so that He might allow rain to descend upon us."

And as 'Umar bin al-Khattab requested of Uwais al-Carni to make du'aa for him, as has been collected in Muslim. And this action is something that is specific for those who are *living*. And this is not to be done with those who have died. For this reason, it has not been established on the companions nor any one of the imams of the Salaf that they sought from the Messenger of Allaah (salallaahu 'alaihiwasallam) to make du'aa for them after his death.

And how much ability does the shaytan have to spread Shirk al-Akbar amongst the ranks of the Muslims in the name of tawassul and in the name of al wasila? So many people have been deceived through this. So does naming the batil (falsehood) al haqq (the truth) make it the truth and acceptable when it is in fact false?

And there are many bid'ah that have spread in the name of tawassul, such as seeking this tawassul through the honor of our Prophet Muhammad (salallaahu 'alaihiwasallam).

Above and beyond this, there are mawdu' (fabricated) ahadith found in this regard, attributed to Prophet Muhammad (salallaahu 'alaihiwasallam). One of those fabricated hadith is: *If you ask of Allaah, then you should ask Him by my honor, for certainly my honor with Allaah is something that is magnificent.* And this is a lie, a lie that has been fabricated on the Messenger of Allaah (salallaahu 'alaihiwasallam)!

4- The fourth error people make concerning Tawheed is a despicable error, and it is speaking about Allaah without knowledge. And how many Muslims are there who have brought a bad reputation to the sharee'ah (legislation) of the Lord of all existence by speaking about Allaah without knowledge? Some of them will speak from their own imagination...and without having any authority to do so. And Allaah has severely dispraised the likes of this type of action and has considered it to be a lie upon Him! And He stated: And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. (An-Nahl 16:116)

And there are many lackadaisical people who fall into this same error. And in their laxity, being too easy, you'll find that they'll take their religion from anyone without examining him closely, without investigating him. To any one person who comes out of some body of water, or other than that, you'll find the people competing with one another to ask him questions without having any knowledge about him, without really knowing who he is.

And it has been collected in the Sahih of Imam Muslim on the authority of Imam Muhammad bin Sireen that he stated, "Certainly this knowledge is the Deen (Religion), so be careful of who you take your religion from."

5- The fifth error people make concerning Tawheed is in going to extremes concerning the rights of our beloved Prophet (salallaahu 'alaihiwasallam). The Prophet has a grand and lofty status, and a high standard that is not possible for anyone to reach - not an angel, nor any person, nor one of the jinn. So he is the one who will have the ability to intercede for others and, out of all the Prophets, he will have the most followers on the Day of Resurrection. And his Lord has described him with grand characteristics. From them are what He, subhana, has stated: Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he is) full of pity, kind, and merciful. (At-Tawbah 9:128)

And from [the Prophet's] zeal for us is his prohibiting us from being excessive and going to extremes concerning him, as has been collected by Al-Bukhari, on the authority of 'Umar ibn al-Khattab that the Messenger of Allaah (salallaahu 'alaihiwasallam) said, "Do not be excessive concerning me as the Christians have gone to excessiveness regarding ibn Mariam (Jesus, son of Mary). Certainly, I am an 'abd (slave). So say 'Abdullaah wa Rasuluh' (slave of Allaah and His Messenger)."

So he is an 'abd and he is not a partner with our Lord in anything that are from His specific rights, such as having 'ilmul ghaib (knowledge of the unseen) and the likes of these things. So the Messenger (salallaahu 'alaihiwasallam) conveyed the religion of Allaah, as he has stated concerning himself, "Certainly, I am a man just like you, and I forget just like you all forget." And this has been collected by the two sheikhs, Bukhari and Muslim, on the authority of Ibn Mas'ood.

And from the examples of how some of the ignorant fall into extremes concerning him (salallaahu 'alaihiwasallam) are as follows:

The first example of how some ignorant people go to extremes concerning the Prophet (salallaahu 'alaihiwasallam) is: claiming that the Messenger of Allaah (salallaahu 'alaihiwasallam) has knowledge of the unseen, and claiming that the dunya - the life of this world - was created because of him. As one of them has stated in some deviant stanzas of poetry: *Oh most noble of the creation. Who can I seek refuge in other than you whenever any general calamity occurs? And if I do not find that I can take my provision in my hands, then say o you who have.... Oh certainly, from your excellence (meaning Muhammad) is the dunya in all prosperity, and because of your knowledge of Al-Lauh (meaning the Lauh al-Mahfudh, The Preserved Tablets) and your knowledge of what the Qalam (Pen) has written.*

The second example of how some ignorant people go to extremes concerning the Prophet (salallaahu 'alaihiwasallam) is: seeking...from him and seeking forgiveness from him, and seeking from the Prophet (salallaahu 'alaihiwasallam) himself to allow them to enter the Paradise. These are affairs that are specific to Allaah, subhana. And there is no one who has any portion of this other than [Allaah]. Rather, the Messenger of Allaah (salallaahu 'alaihiwasallam) will hope for himself that he will be entered into the Jannah by the Mercy of Allaah.

As has been collected by Imam Muslim on the authority of Abu Huraira that the Messenger of Allaah (salallaahu 'alaihiwasallam) said, "No one will ever enter into the Jannah due to his own actions." So the companions said, "Not even you, oh Messenger of Allaah?" He (salallaahu 'alaihiwasallam) said, "Not even me, except that I am enveloped by the Mercy of Allaah."

The third example of how some ignorant people go to extremes concerning the Prophet (salallaahu 'alaihiwasallam) is: seeking intercession from the Messenger of Allaah (salallaahu 'alaihiwasallam). Like the statement of some of them when they are making tawaaf or when they are in sujud, "*Oh Messenger of Allaah, intercede for me."* And this is from Shirk al-Akbar (Major shirk that expels one from the religion). This is making du'aa to other than Allaah, since it is supplicating to other than Allaah, asking one to do things that none has the ability to do except Allaah. And this is 'ibaada (worship), and worship is specific for Allaah, as He, ta'aala, has stated: And your Lord has decreed that you worship none but Him. (Al-Isra 17:23)

And how many people have those evil scholars deceived, making it permissible for them, permitting the people to do this, to intercede, to seek intercession from the Messenger of Allaah (salallaahu 'alaihiwasallam), and seeking this intercession from others, claiming that the deceased can hear you. It is as if they do not read the statement of Allaah ta'aala:

And those, whom you invoke or call upon instead of Him, own not even a Qitmīr (the thin membrane over the datestone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. (Fatir 35:13-14)

The fourth example of how some ignorant people go to extremes concerning the Prophet (salallaahu 'alaihiwasallam) is: travelling with the specific intention of visiting his grave. This is something that has been prohibited (made haraam) by total consensus of the..., due to what has been recorded by the shaikhan, Bukhari and Muslim, on the authority of Abu Sa'id al-Khudri that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Do not travel except to three masaajid: Al-Masjid al-Haram, the Masjid al-Aqsa, and this masjid of mine."

So every area, every place that a person travels to with the specific intention of worship is muharram (forbidden), according to this hadith, except to these three masaajid. And know - my dear, fellow brother in Islam - every hadith that has been collected that refers to the virtues of travelling to [the Prophet's] grave is weak and not authentically reported on the Prophet (salallaahu 'alaihiwasallam), as many of the imams have clearly stated. As for travelling to these places in order to make the salat in one of these masaajid, then this is mustahab (highly recommended).

The fifth example of how some ignorant people go to extremes concerning the Prophet (salallaahu 'alaihiwasallam) is: their belief that the Prophet's Masjid has virtue because

of the Prophet's grave being in it. And this is a serious, grave, heavy error, for the Messenger of Allaah (salallaahu 'alaihiwasallam) mentioned the virtue of praying in the Prophet's masjid.

6- The sixth error people make concerning Tawheed is going to magicians, fortune tellers and soothsayers, and believing what they say is true. This is kufr, disbelief in Allaah and what has been revealed to Muhammad (salallaahu 'alaihiwasallam), due to what has been recorded by the four - Abu Dawud, at-Tirmidhi, An-Nasa'i, and Ibn Majah - on the authority of Abu Huraira that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Whoever goes to a fortune teller or a soothsayer and believes what he says, then he has disbelieved in what has been revealed to Muhammad." And this hadith is sahih (authentic).

And Allaah, the Mighty and Majestic, has stated: Sulaimān did not disbelieve, but the Shayātin (devils) disbelieved, teaching men magic ...And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. (Al-Baqarah 2:102)

Meaning they will have no part of share in the hereafter.

And we are amazed by those people when they are afflicted with some illness (they themselves or their wives or some of the Muslims), and they rush, knocking on the door of some magicians, or soothsayers, or fortune tellers, or the likes, seeking from these individuals to heal them. Does it please these people to have a quick fix, to be quickly cured and then afterward being punished and afflicted in the hereafter with no end ever to this punishment and affliction? Do these people not know that Allaah tests His slaves through these affairs (afflictions, difficulties, calamities) so that He could test [the slave's] deen, and so that he could be purified from his sins, so that he could meet Allaah without having any sins at all? [This is so] he could achieve this success of earning Allaah's Pleasure, and earning His expansive favor, and being rewarded with what Allaah has in store for him.

By Allaah, you must have patience, perseverance, and you must utilize those legislative means in order to heal yourselves, such as the ruqya, such as those incantations that are comprised of the Speech of Allaah, subhana, making du'aa to Him, and asking Him of what you need.

And lastly, a sahir (magician) has...so that we could be able to recognize him as a magician. From them is that he may seem to mumble some words under his breath. And they'll be words that the meaning of them are not known, or he may ask questions that there is no real benefit in, such as "What is the name of your mother"? Or he may request of you to sacrifice a rooster or the likes in places that are empty. And other such

things. And after stating this, he says, "Do not be deceived...." Even though they may try to conceal themselves by wearing a beard or reciting some ayat, and the likes of these things. And from fortune-telling and sooth-saying that is kufr is reading into cups or those horoscopes that you find in some magazines, or broadcasted on some radio shows. Believing them is kufr. And reading them or listening to them - even if just done as recreation - is still muharram (forbidden).

7- The seventh error people make concerning Tawheed is the weakness of their 'aqidah concerning *al-walaa wal baraa* - the association and disassociation of the people. Summarizing the meaning, *al-walaa wal baraa* means loving the people of eeman in accordance with the extent that they have obeyed ar-Rahman (Allaah); and having hatred for the kufaar in the absolute sense. As for Ahlul-Bid'ah - the people of innovations - and those who have committed sins, then this is in accordance with the extent of the innovations and their sins. So this is the 'aqidah, this is the creed that has been affirmed by Allaah repeatedly in His book, and by the Messenger (salallaahu 'alaihiwasallam) in his Sunnah - in his statements and actions.

So from that, is the statement of Allaah ta'aala: Indeed there has been an excellent example for you in Ibrāhim (Abraham) and those with him, when they said to their people: "Verily, we have baraa (are free) from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allāh Alone...(Al-Mumtahinah 60:4)

So pay attention to this, may Allaah safeguard you. How Ibrahim ('alaihisalaam) freed himself from his people, from his friends and associates - and among his people was his father. And Ibrahim ('alaihisalaam) didn't suffice with this; he also freed himself from all that they worshipped. And then Ibrahim ('alaihisalaam) set the final limit: that there be enmity and hatred between them until his people - again, among them was his father - believed in Allaah alone by himself without committing shirk with Allaah.

Then we come back and examine this again, and you'll find that Allaah made the actions of Ibrahim ('alaihisalaam) an excellent example to follow for those who came after him. And from those verses that order us to have enmity for the kufaar is the statement of Allaah ta'aala: O you who believe! Take not the Jews and the Christians as Auliyā' (friends, protectors, helpers, etc.); they are but Auliyā' to one another. And if any amongst you takes them as Auliyā', then surely he is one of them. Verily, Allāh guides not those people who are the Zālimûn (polytheists and wrongdoers and unjust). (Al-Ma'idah 5:51)

So the honorable and beautiful *sharee'ah* (Perfect Law of Allaah) has prohibited us from having allegiance toward them for many different reasons.

From these reasons are:

- Having an allegiance toward them may be a reason to be included amongst them. So in order to preserve our religion and protect our religion, we have been ordered to have enmity towards them and not have allegiance toward them.

- The kufaar are very anxious to misguide us and make us their followers, following their false religion, as The Most Truthful of all who speak, Subhana, has stated: They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). (An-Nisa 4:89) So since this is the case, Allaah, subhana, ordered having enmity for them, and being stern and staunch in sticking to distancing ourselves from them so that they would not be able to misguide us, and make us amongst their followers, following their corrupt religion.

- And our Messenger (salallaahu 'alaihiwasallam) upheld this affair and was tenacious in doing so, in his statement and actions. And perhaps I will suffice in mentioning three examples of this: the first has been collected by Imam Muslim on the authority of Abu Hurairah (radiallaahu 'an) who said the Messenger of Allah (salallaahu 'alaihiwasallam) said, "Do not be the first to give the Jews and the Christians greetings; and if you come across them on the roadways, then force them to the narrow side of the road." Meaning: do not open up the roadways for them, making it easy for them to pass. So how is it, then, when one puts them forth in their sittings, and magnifies them, and gives them glad tidings on the days of their [innovated] celebration?

The second example of this is having open, unrestricted brotherhood with the *kaafir* (disbeliever), the *musta`min* or the *mu'aahad*, the kaafir who enters the Muslim countries in order to handle business or the non-Muslim whom the Muslims have a peace treaty with. And believing that having enmity for the kufaar is only specific to the kufaar that we are at war with is something that is erroneous. Rather what is correct is that the kaafir - regardless of what type of kaafir he is, whether he is a *musta`min* or the *mu'aahad* or a *harbi* (we are at war with him) - is an enemy of Islam. So the Muslim takes him as an enemy as Allaah ta'aala has stated: You (O Muhammad) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be the successful. (Al-Mujadilah 58:22) So due to this, it becomes clear the falsity of their claim, when some say, "*our*

enmity between us and the Jews is only enmity concerning land. So whenever they return our land to us, there will no longer be any enmity between us."

Rather, the enmity between us and them (kufaar) is an enmity based on Deen (religion). So their seizing the land of the Muslims only increases our enmity for them.

And thirdly, is what has been established with Imam Ahmad and Abu Dawud on the authority of Ibn 'Umar (radiallaahu 'anhuma), who said: the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Whoever imitates a people, then he is from them." This imitation (resemblance) of them is something that is prohibited, and this imitation of them is inclusive in everything that is exclusive to them, such as speaking with their languages, wearing their clothing, cutting our hair in a fashion that they cut their hair, and the likes of these things that are widespread amongst the Muslims. And 'Umar bin al-Khattab (radiallaahu 'an) stated, "Beware of speaking with the unintelligible language of the non-Muslims, and entering into their churches on the days of their celebrations, for Allaah's anger descends upon them." And this is recorded by al-Bayhaki, and Ibn Taymiyyah (may Allaah have mercy upon them]. [It is] authentic.

I wish this evil affair would stop where it is at, even with this evil. However, it has increased to the point that the [Muslims] imitate them in their speech and other than that, and then [the Muslims] praise [the kufaar] for it and do other things that we complain to Allaah about.

Inna lillaahi wa inna ilaihi raji'oon (To Allaah we belong, and to Allaah we shall return.)

And what is more superb than what Abu Wisa Ibn 'Aqeel has stated? [He said,] "If you want to know Islam amongst the people of your time, then do not look at the crowd around the doors of the masaajid, nor should you look at the raising of their voices with their statements 'Labaik', but rather look at the stance they have taken toward the enemies of the sharee'ah."

After all of this, inshaAllaah, it will become clear to you the falsity of the widespread claim in the name of bringing the religions closer, or the union of the religions. The reality of this [claim] is: the destruction of Islam.

The noble Qur'an has clearly explained that other religions - such as Judaism, Christianity - have been abrogated, altered and they are kufr (disbelief) after the sending of Muhammad (salallaahu 'alaihiwasallam). And it is mentioned that the people of these other religions are kufaar, as The Most Truthful of all who speak has stated: They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). (An-Nisa 4:89)

And He stated: Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." (Al-Ma'idah 5:73)

And He stated: Those who disbelieve from among the people of the Scripture (Jews and Christians) and among Al-Mushrikûn. (Al-Baiyinah 98:1)

So after this clarification from the Qur'an that all other religions - outside of Islam - are kufr (disbelief), then there is nothing between us and them except enmity and hatred, while we call them to abandoning their religion and we call them to the true religion of Al-Islam. And we believe that the religions of Christianity and Judaism are incorrect, and we disbelieve in them, just as we disbelieve in any religion other than Islam. Rather, whoever does not deem these [followers] of these other religions 'a kaafir', then he [himself] is a kaafir just like them, due to the total consensus of the people of knowledge.

And from those things that oppose the 'aqidah of al-walaa wal baraa is a person ascribing himself to those *ahzab* (parties), those groups that are heretical that have heresy, such as communism, secularism, the parliament, capitalism, and the Ba'thism party. And the affair has gone so far with some of them that they will glorify themselves because they are members of these groups and parties, [even though] these groups and parties are parties of kufr and in total contrast to the sharee'ah of Muhammad (salallaahu 'alaihiwasallam).

And even with the importance of the 'aqidah of al-walaa wal baraa, it is not permissible to be excessive concerning it to the point that one surpasses the set limit that Allaah has given us.

Here are some examples of transgressing the limits of al-walaa wal baraa.

The first example is killing a non-Muslim who has a peace treaty with the Muslims, due to what has been established in Bukhari on the authority of 'Abdullaah ibn 'Amr that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Whoever kills a *mu'aahad* (non-Muslim who has a peace treaty with Muslims) will not smell the fragrance of Jannah, and verily its fragrance can be smelled from a distance of 40 years." So anyone who enters into the country of a Muslim and he enters into that country according to the rules, laws and regulations of that country, then he is considered a *mu'aahad*.

The next example is being dubious concerning them, double-crossing them, deceiving them, betraying them since this betrayal is something that is prohibited - even toward

the kufaar. Imam Muslim collected a hadith on the authority of Hudhaifa bin Yaman that he stated, "There is nothing that prevented me from witnessing the Battling of Badr except that I and Abu Hafeedh went out and we were taken by the Quraish, so they said: It's Muhammad that you want. So we said: We don't want him; we just want to go to Madinah. So then they took a covenant with us, by Allaah, that we will only go to Madinah and that we will not fight alongside him (salallaahu 'alaihiwasallam). So we went to the Messenger of Allaah (salallaahu 'alaihiwasallam) and he said, "The two of you have to go; you can't fight."

It was prohibited for them, due to the agreement that they made. And in another narration, they were prohibited from doing so because of the contractual agreement they made.

So whoever enters the land according to the law of that land, they are protected by that. So it is not permissible to betray them and to deceive them. And there is a difference between betrayal and double-crossing, so beware of this and pay attention to it.

The next example is believing that giving money to the kufaar in the absolute sense is something that does away with the 'aqidah of al-walaa wal baraa, and this is something that is incorrect. Rather, this matters returns back to the benefits or the harms in the matter, and depending on whether we're in a state of strength or in a state of weakness, and looking at something done by choice or by force - all of this knowing that one of the types of zakat is az-zakat athamania (and they are kufaar).

And the next example is believing that it is permissible to oppress the non-Muslims, and permissible to take their wealth. And this is something that is also incorrect. Rather, even the kaafir who has been oppressed may have his supplication answered concerning the one who oppressed him - even if the one who oppressed him was a Muslim. As has been recorded by shaikhan (Bukhari and Muslim) on the authority of Ibn 'Abbas that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Fear the supplication of the one who is oppressed. For surely, between him and Allaah, there is no veil."
There is a point we should pay close attention to. From those people who are the fastest to embrace Islam are the Christians, so if we could put forth an effort in calling them [to Islam], we would have achieved an immense reward (from Allaah) through their guidance. And one of the most beneficial things that can be utilized in calling them to Islam is beginning with clarifying to them the error of their creed, of their belief concerning the trinity, for they claim that they worship one deity. And at the same time, they know that they are worshipping three - the "Father", the "Son, and the "Holy Ghost." And some of them utilize Mary as the third.

So their claim of Tawheed - while worshipping three all together - is an attempt to gather two things together that can never be gathered together. [These matters] are on opposite sides of the spectrum. And when you present it to them in this fashion, they have no answer for it. Try it and you will see, for certainly experience is the best of evidences.

8- The eighth error people make concerning Tawheed is that chronic disease that is Ar-Riyaa, that which means performing a righteous action for the sake of the people. And because of its extreme hidden dangers, the Messenger of Allaah (salallaahu 'alaihiwasallam) was fearful of this for his companions, as has been recorded by Imam Ahmad that Mahmud bin Labid said that the Messenger of Allah (salallaahu 'alaihiwasallam) stated, "What I fear for you most is shirk al-Asghar (the minor Shirk)." They said: What is the small Shirk, O Messenger of Allah? He said, "Ar-Riyaa (Showing off)."

O you who possess intellect. If the Messenger of Allaah (salallaahu 'alaihiwasallam) feared this for the sahaaba (companions), then how about ourselves? Certainly from the signs of eeman is being fearful of Riyaa, and concealing one's actions and not making them open and apparent. And beware of being misled by the shaytan (devil), calling you to openly display your actions in abundance with the...that you'll be making others active - encouraging others to perform the actions that you perform.

And I will mention what has been collected by Muslim on the authority of Abu Huraira that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated: The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who [seemingly] died a martyr. He will be brought and Allaah will make known to him His favors and he will recognize them. [The Almighty] will say, "And what did you do with them?" He will say, "I fought for you until I died a martyr." [Allaah] will say, "You have lied - you did but fight that it might be said [of you] 'He is courageous.' And so it was said." Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Qur'an. He will be brought and Allaah will make known to him His favors and he will recognize them. [The Almighty] will say, "And what did you do with them?" He will say: I studied [religious] knowledge and I taught it and I recited the Qur'an for Your sake. [Allaah] will say, "You have lied - you did but study [religious] knowledge that it might be said [of you] 'He is learned.' And you recited the Qur'an that it might be said [of you] 'He is a reciter.' And so it was said." Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allaah had made rich and to whom He had given all kinds of wealth. He will be brought and Allaah will make known to him His favors and he will recognize them. [The

Almighty] will say, "And what did you do with them?" He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake." [Allaah] will say, "You have lied - you did but do so that it might be said [of you] 'He is open-handed.' And so it was said." Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.

9- The ninth error people make concerning Tawheed from the errors that are widespread is the weakness of 'aqidah concerning tawakkul (true reliance and dependence) upon Allaah. He taa'ala has stated: "And depend on Allaah, if you are truly from amongst the believers." (Al-Maida: 23) Imam Ibnul-Qayyim (rahimahullaah) stated, "And it is apparent that at-tawakkul (true reliance and dependence) upon Allaah is the foundation of all areas of eeman, ihsan, and all actions of Islam. And the status concerning these things are like the status of the body in relation to the head."

And a person having weak 'aqidah in tawakkul, the affects of this are very dangerous. From these dangerous affects is a person strongly connecting themselves to or depending too much on materialistic means. So the one who is sick, he begins to depend too much on the doctor, to the point that he is negligent of the Lord of that doctor. And the one in need of wealth goes out seeking it, even if his way of seeking it is impermissible, such as the one who steals or the one who works in ribaa-based banks and so on and so forth. And lastly, you all should be aware to [falsely] understand that abandoning these means is the actualization of Tawheed as that erroneous [innovative] group thinks and believes. Rather tawakkul in Tawheed - in truth - is gathering between putting forth the means and depending on the Lord of those means, subhanahu wa taa'ala. As Ibnul-Qayyim stated, "the people are unanimously agreed that tawakkul does not negate carrying out the necessary means. So tawakkul is not correct except that the person carries out those means. And if he doesn't, then it is false and the tawakkul is null and void."

10- The 10th error people make concerning Tawheed from the errors that are widespread in the Muslim countries is excessiveness concerning the graves. And this is something that is of different types.

The first of them is entering them (graves) into the masaajid and believing there is blessing in them, because of their presence in them. And this is from those innovations that the pure legislation has established its impermissibility. And it has been established in the sahihain (two sahihs - Bukhari and Muslim) on the authority of 'Aisha (may Allaah be pleased with her) that Umm Salama (may Allaah be pleased with her) mentioned to the Messenger of Allaah (salallaahu 'alaihiwasallam) concerning a church that she saw in Ethiopia, so the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "These individuals, if a righteous man dies from among them or a righteous servant passes from

amongst them, they will build a place of worship over his grave, and they will produce images of him. These individuals are the most evil of creation with Allaah." And it has been established in the sahihain on her authority that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "May Allaah curse the Jews and Christians. They have taken the graves of their prophets as places of worship."

The second type is building on the graves, and plastering them. It has been established in Sahih Muslim on the authority of Jabir ibn Abdullaah (may Allaah be pleased with them), who stated, "The Messenger of Allaah (salallaahu 'alaihiwasallam) prohibited the plastering of graves and sitting on it and building on it." So examine this; may Allaah bestow mercy upon you. Examine this authentic, clear text on the Messenger of Allaah (salallaahu 'alaihiwasallam) concerning the prohibition of plastering graves and building on them, and then compare this to the current reality of the Muslims today. May Allaah guide them in these latter times. So know, brother of Tawheed, that the sharee'ah (legislation) has prohibited building on graves and plastering them and writing on them. Due to this action, in it is a means that leads to shirk. May Allaah protect me and you from shirk and every avenue that leads to it.

11- The 11th error people make concerning Tawheed from the errors that are widespread among the Muslims are these...[charms, talismans, amulets] that people wear around their necks, on their hands or perhaps they will place them on their children, claiming they either reflect harm from them or that they bring some good to them. And from the reasons that it is from those things that diminish and impair the correctness of Tawheed is that the pure, just sharee'ah has dispraised it and has warned from it. So from this is what has been collected by Imam Ahmad with a chain of transmission established upon the authority of 'Uqba bin 'Amr that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Whoever wears a talisman (*tamima*), then he has committed shirk." And Abdullaah ibn Mas'ood (may Allaah be pleased with him) stated concerning it that these talismans and these charms are shirk. And this was collected by Abu 'Ubaid al-Qasim...with an authentic chain of transmission. And a tamima (talisman) is everything taken in order to complete the benefit of something...from that which these things themselves are not an actual cause for it. And know, brother of eeman, that many of these talismans that people claim are from the Qur'an, when the affair has been explained to you, you will find that this is not the case. Rather, these are words, the meaning of which are not understandable. And if you have any doubt concerning this, then try it and see. Experience is from the best of evidences. And lastly, recall the statement of Al-Maula (The Protector), Subhana: ...If Allaah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allaah (Alone) let believers put their trust. (Aali Imran: 160)

12- The 12th error people make concerning Tawheed is concerning omens. They are things that occur while these things themselves are not the actual reason for something else to happen. [We couldn't understand some examples of this due to telelink problems, but some examples we received were as follows] Someone may hear the voice of a crow [or an owl] or perhaps he will see a particular thing and it is well known, and that whoever sees a particular thing or hears the voice of a crow or the likes of these matters, then that thing itself is not a reason for the person to be prevented provision, to be prevented from being granted provision, nor is it a reason for a person to be afflicted with a [disease or ailment or poverty, etc...]... So this should be known that this action is shirk with Allaah, due to what has been recorded by the shaikhan (Bukhari and Muslim). On the authority of Anas that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "There is no 'udwa, no omens, and I am pleased with al fal." So they asked, "What is al fal?" He (salallaahu 'alaihiwasallam) stated, "It is a good word." And what has been recorded by At-Tirmidhi, who authenticated it on the authority of Abdullaah ibn Mas'ood (may Allaah be pleased with him) that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Omens are shirk." So it becomes clear from this the error of the statement of some of the people who say, "Oh good...bird", since the foundation, origin and source of this statement is rooted in the reading of the omens concerning birds.

13- The 13th error people make concerning Tawheed is believing that Allaah is in every place, or believing that Allaah is everywhere. And this error clearly is in opposition to that which is in the Qur'an, the Sunnah, the total consensus of the scholars, the intellect, and the fitra (person's natural inclination). Since the text is in abundance, clarifying for us that Allaah is above the heavens and that He is above, and ascended over His Throne in a matter befitting His Majesty as He, subhana, stated: The Most Beneficent (Allaah) Istawaa (rose over) the (Mighty) Throne (in a manner that suits His Majesty). (Ta-Ha 20:5)

Do you feel secure that He, Who is over the heaven (Allaah), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? (Al-Mulk 67:16)

And has been established in Sahih Muslim from the hadith of Mu'awiya that the Messenger of Allaah (salallaahu 'alaihiwasallam) asked the slavegirl, "Where is Allaah?" She said, "Above the heavens." Then he stated after that, "Free her for certainly she is a believer." And the individual who wants to make du'aa (supplicate), he raises his hands (upwards) towards the heavens, due to the fact that it is firmly established in himself that his Maula (Protector), subhana, is above the heavens. And also, if a person wants to make du'aa, he raises his hands towards the heavens - again due to the fact that it is firmly established in himself that his Mawla (Protector) is above the heavens. And the meaning that Allaah, subhana, is above the heavens is that He is above all the

creation, and He is above all creation in existence. So, oh dear listener, which one of the two is more magnificent in freeing Al-Bari (The Originator) from all deficiencies: he who says Allaah is in every place, regardless if that place is a pure place or an impure, filthy place; or the one who says that Allaah is above all of creation in entirety and there is nothing from the creation that can encompass Him, subhanahu wa taa'ala...?

14- The 14th error people make concerning Tawheed is swearing by other than Allaah, such as swearing by *eemana* (trust) or swearing by the Prophet (salallaahu 'alaihiwasallam), or swearing by blessing, swearing by nobility, or swearing by honor. All these matters are shirk, due to what has been established in the sahihain on the authority of Ibn 'Umar that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Certainly Allaah has prohibited swearing by your forefathers, so whoever swears then let him swear by Allaah or he should be silent."

So after this has been clarified to you that swearing by other than Allaah is shirk, then it is obligatory upon you to rush to abandon it and to not be lackadaisical concerning this affair. For whatever has been described as being shirk, then it is from the greatest of the major sins.

15- The 15th error people make concerning Tawheed is abandoning ruling by what Allaah has revealed, and altering it so that one rules by man-made laws. This is regardless if they have been derived from the countries of kufr or other than them. From the examples of this is what some tribes do of ruling in accordance to their customs in affairs that they have agreed upon. And all of this is prohibited, as Allaah taa'ala has stated: Is it the rule of Jahiliya that they desire? And who is better than Allaah in ruling over the affairs for a people who have certainty? (Al-Ma'idah 5:50) And in this is a reason for safety and security to be lost, and for the downfall of the economy. And in this is an indication of weakness of their [practice] of the religion and the intellect. As for the religion - The Deen - then this is because it is in contrast to the religion and in it is disobedience to the Rabb, our Lord, subhanahu wa taa'ala. And as for the intellect, then this is because the Lord of mankind is the most knowledgeable about what is best for mankind. So He has laid out laws and religious verdicts in rules that are appropriate for them. So how can they abandon His rule, and then follow the rule of the human beings who are human beings just like them? So we ask Allah to guide our Muslim rulers, so that they establish the legislation of Allaah and follow the guidance of the the Messenger of Allaah (salallaahu 'alaihiwasallam), for in this is their might and valor in this life and the hereafter, if they only knew. And from those things that are perplexing - and there are many things that are perplexing - is abolishing and distancing oneself from the religion of Allaah in the name of the religion. So that one makes this claim of democracy, and then he calls it "Islamic." And this is something that is a lie against the sharee'ah that was revealed to Muhammad (salallaahu 'alaihiwasallam). And

in summarizing democracy, it is the people ruling over themselves, so whatever the majority chooses, then that is what is ruled with - even if it is in contrast to the legislation of Allaah. And this, concerning the sharee'ah of Allaah, is *kufr* (disbelief). And Allaah stated: And whosoever does not judge by what Allaah has revealed, such are the Kaafiroon. (Al-Ma'idah 5:44) And this is the case, regardless if the majority of the people agree with it or not.

16- The 16th error people make concerning Tawheed is abandoning the salat (prayer), while abandoning the salat is kufr that exits one from the religion. As the companions (may Allaah be pleased with them) have agreed upon that, and has been stated by more than one of them. And it has been reported on the authority of Jaabir that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Between a man and shirk or kufr is abandoning the salat." And this has been recorded by Muslim. And from those things that is well known among the Muslim - all of them in entirety - is that the one who abandons the salat and dies in that state, then he is not washed nor is he shrouded nor is he buried in the graveyards of the Muslims. Rather, to the point that we don't supplicate for mercy to be bestowed upon him. And if some of his comrades come representing him to the Muslims so that they can pray over him, then these people are considered to be people who have betrayed the Muslims. So we ask Allaah for His protection. So if this is the punishment for the one who has abandoned the salat, then when would those groups of people cease to continue abandoning it with the argument that "*we will begin praying once we become elder in our years.*" Do these individuals not realize that whoever dies after the age of puberty that these religious verdicts are currently against them and they have to act upon them? And this argument of theirs that they utilize as an evidence, it doesn't free them from Allaah in anything at all as He taa'ala has stated: And fear a Day that you will return to Allaah in it, then you will get what you have put forth and you will not be oppressed. And from this great sin of abandoning the salat, showing its heaviness, it is worse than murder and fornication.

As Imam Ibnul-Qayyim stated, "The Muslims have not differed in that abandoning the obligatory salat purposely is from the greatest of sins and the greatest of the major sins. And the sin of this with Allaah is greater than the sin of killing a soul, murder, taking (stealing) wealth, fornication, and stealing, and drinking intoxicants. And this individual is subject to the punishment of Allaah, His wrath, and suffering humiliation from Him in this life and the hereafter."

17- The 17th error people make concerning Tawheed is being hasty in pronouncing takfir, being hasty in deeming Muslims to be non-Muslims. Pronouncing takfir on a specific Muslim is a very dangerous affair. And this is something that should not be done, except that it is done with clear evidence that is clear as the sun in broad daylight. And also, along with this, all the conditions must be fulfilled. And there also may not be

anything there that will prevent this takfir from occurring. In summary, it is:

Firstly, al-'ilm (knowledge). And that is that the person has knowledge that this action is kufr. And that which can counteract this and prevent it is *al-jahl* (ignorance). So whenever jahl comes [is present], then takfir is lifted from that individual, as He subhana has stated: And whoever contradicts and opposes the Messenger (Muhammad, salallahu 'alaihiwasallam) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. (An-Nisa 4:115) So as long as the affair has not been clarified to the individual, then he is not subject to this text with there is a punishment.

Secondly, intentionally making a statement or doing an action that is kufr. And the meaning here is to purposely make a statement or action of kufr. And that which counteracts this and will prevent it is doing this in error or mistake, such as to make a statement or action without having that intention, like a person's tongue preceding them or one being forgetful. And that which proves this is Allaah's statement: Our Lord! Punish us not if we forget or fall into error. (Al-Baqarah 2:286) And He subhana has stated in a hadeeth Qudsi: Certainly I have done so.

Thirdly, it has to be done by choice. And that which would counteract this and will prevent it is a person being forced to do it, as Allaah taa'ala has stated: Whoever disbelieves in Allaah after his eeman - except for the one who is forced and his heart is tranquil with eeman. (An-Nahl 16:106)

And fourthly, this is an incorrect and impermissible interpretation. And that which would counteract this and would prevent it is an allowable interpretation. And that which would proves this is what the companions agreed upon: not pronouncing takfir upon those who deem intoxicants to be permissible, since they had an understanding to the statement of Allaah subhana: There is no sin upon those who believe and perform righteous actions concerning that was made in jest so long as they have taqwa and eeman.

So a group of them (mis)understood this to mean the permissibility of drinking intoxicants as long as they had taqwa and eeman. This was recorded by Abdur-Razzaq with an authentic chain of transmission.

However, above and beyond this, drinking intoxicants is from the major sins. So [if] this was considered ta`weel (incorrect interpretation or impermissible interpretation), then they would have been above those who disbelieved, since they made permissible the drinking of intoxicants and it is from the major sins. And all of this because takfir is a

right of Allaah. And whoever is not correct, and making this...statement like this, then the statement returns back to him as has been recorded by Bukhari on the authority of Ibn 'Umar (radiallahu 'anhuma) that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Whoever says to his brother 'oh kaafir', it is either as he has stated or it returns back to him."

So be mindful, oh brother of eeman, that a certain thing being kufr does not necessitate making takfir on the person who does it, except after all the conditions have been fulfilled, and there is nothing there that would prevent from being the case as has already preceded. So therefore, why are you being hasty? And do not be misled. From the fact that those who have the ability to establish the evidences against the people, they are Ahlul 'Ilm (People of Knowledge). And this is not something that is for everyone.

18- The 18th error people make concerning Tawheed is distorting the meanings of Allaah's Names and Attributes that have been mentioned in the Noble Qur'an and in the Prophetic authentic Sunnah in contrast to what has been mentioned by Allaah and His Messenger (salallaahu 'alaihiwasallam) with the argument of being in fear of resembling Allaah to the creation, and resembling His Attributes to the creation. So Allaah has stated, concerning Himself: Rather, His two hands are outstretched. (Al-Ma'idah 5:64) And those who distort the true meanings say that the two hands here means his two powers, since if we say that Allaah has two hands then we have resembled Him to the attributes of His creation, and so on and so forth. This is how they are with their arguments and this is the evidence for doing so out of fear of resembling Allaah to the creation.

So they distort the attribute of His coming and they distort the attribute of His mercy and other than them from the attributes of Allaah subhana wa taa'ala. And this is an atrocious error in [their] belief system, since it is not binding upon the one who affirms an attribute of Allaah - in a manner befitting His Majesty - that he resembles Allaah to the creation. Rather, His attribute is affirmed - in a manner befitting His Majesty - without resembling Him to the creation. Like the one who states that man has a hand and animals have a hand, or that man have two hands and animals have two hands. This statement does not necessitate that the hand of an animal resembles the hand of a man. Rather, each one's hand is in its proper respect. And so on and so forth. And Allaah has the best and highest of examples. So if we say in accordance with how Allaah has described Himself, that He has two hands, then this does not necessitate resembling Him to the creation. So for this reason, Allaah has gathered between affirming two of His attributes while negating this resemblance to the creation to Himself when He stated: There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

And thereafter, it is incumbent upon these individuals who distort the true meanings of Allaah's Names and Attributes and who negate them - by default - that they negate Allaah's Names and Attributes. So upon this, they resemble Him to that which doesn't exist. So they run from something that they are claiming, and they fall into something worse than it. So when will these individuals (who distort the true meanings) stop? At what point will they stop their distorting the speech from its true place and their heresies concerning the Names and Attributes of Allaah?

19- The 19th error people make concerning Tawheed is the thinking of some of the Muslims that they will not be taken to account for their statements and actions that are impermissible, due to their heart and their inner self being "righteous and correct", as they claim. And if you forbid them from committing some impermissible action, he will rebuke you by saying "the most important thing is the heart and, in my heart, I believe." And this belief is erroneous, and the accursed shaytan is beautifying for this individual sins and disobedience, making them easy and light and fair-seeming in the eyes of the slaves of Allaah. And this claim of his is refuted from several different angles.

The first angle is that the outer body being upright and the inner self being upright are two things that go together and cannot be separated. So whenever one's outer self is upright, then his inner self will be the same. And the opposite is also true, due to what the Messenger of Allaah (salallaahu 'alaihiwasallam) stated: "Certainly there is a morsel of flesh in the body. If it is correct and upright, then the rest of the body will be correct and upright. And if it is wretched and corrupt, the rest of the body will be wretched and corrupt. Certainly, it is the heart." And this hadeeth has been agreed upon, on the authority of Nu'man bin Basheer. So whoever claims that his inner self is "correct and upright," while his outer self is in contrast to that (by his sinning), then this person is in error, and the shaytan has deceived him.

The second angle is what has been recorded by Muslim on the authority of Abu Huraira that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Allaah does not look to your body and your form, but rather he looks at your hearts and actions." So in this hadeeth, you'll find that Allaah looks at both of them, and He doesn't look at the heart only.

The third angle is that the Messenger of Allaah (salallaahu 'alaihiwasallam) ordered us to forbid the evil when it is seen, as has been recorded by Muslim on the authority of Abu Sa'eed that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Whoever amongst you sees an evil, then let him change it with his hand. And if he does not have the ability to do so, then let him change it with his tongue. And if he does not have the ability to do so, then let him hate it in his heart and that is the weakest of eeman."

So if outer (open) corruption done with the body, if these things were not important and they had no relevance to the inner self being correct and upright as they claim, then there would be no order here to forbid the evil when we see it - the evil that is in contrast to the clear legislation.

And a refutation against those who say that eeman is only in the heart, and these people are erroneous in this statement of theirs. And they are in opposition to the clear text of the Qur'an and the abundant authentic Sunnah and the belief of the salaf of this Ummah. Since eeman with Ahlus Sunnah, those who traverse upon the guidance of the asalaf-us-saleh (pious predecessors), is statements, actions and belief. It increases with obedience and decreases with disobedience. As has been recorded by Muslim on the authority of Abu Huraira (radiallaahu 'anhu) that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "eeman (true faith) is seventy and some-odd branches. Its uppermost part is the statement 'La illaaha il Allaah' and its lowermost part is removing something harmful from the roadways. And *haya* (modesty) is a branch of eeman." So in this hadeeth and in many other texts, we see that eeman is not limited to just being a belief (in the heart). Rather some of the acts of obedience are statements, like the statement "La illaaha il Allaah." And some acts of obedience have been made to be actions, like removing something harmful from the roadways. This is from eeman. Rather, from the major kufr with Ahlus Sunnah is making a statement where one reviles the religion or curses it, or curses or reviles Allaah subhana wa taa'ala, or curses or reviles His Messenger (salallaahu 'alaihiwasallam), or a person performs an action whereby they debase or disdain the mushaf, or they prostrate to an idol, or a person having a belief that someone other than Allaah has the ability to dispose the affairs of the universe. And Allaah taa'ala has stated: If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allaah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your eeman. (At-Tawbah 9:65-66)

Rather, even one who is joking or jesting; if he commits some of these acts of kufr that expel one from the religion, intentionally, then he has disbelieved. And we seek Allaah's refuge from that. As these individuals who have made mockery, and this is by the *ijma'* (total consensus) of Ahlus Sunnah wal Jama'ah.

20- The 20th error people make concerning Tawheed is mentioning what occurred between some of the companions of the Messenger (salallaahu 'alaihiwasallam) after the Prophet's death, and spreading that in general lectures. And this error is something that is in contrast to the belief of asalaf-us-saleh, since their belief is refraining from speaking about those things that had occurred between them, and

believing that these things only occurred due to their ijtihad. They were Mujtahidun in that, so whoever amongst them was correct then he had two rewards, and whoever amongst them had erred, then he still received one reward. And believing they had tremendously good deeds that are an expiation for whatever errors or whatever sins they had committed purposely. And it has been recorded by shaikhan (Bukhari and Muslim) on the authority of Abu Sa'eed that the the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Do not revile my companions, for I swear by the One in whose hand my soul is, if one of you spent the equivalent of Mount Uhud in gold, it would not be equal to a handful of theirs or half of it." In spreading what occurred amongst them, this is something that would harbor feelings of hatred against them in the chest of the people, or it would cause the people's love of them to decrease. Many of the things stated by these people (who revile the companions) are not even established on the companions. Rather, many of them are straight-out lies.

And what is better than what the historian of Islam Imam Adh-Dhahabi has stated? He stated, "We affirm refraining from much of what occurred amongst the companions and the arguing between them. May Allaah be pleased with all of them, entirely. And these stories have not ceased to come across us in compilation in books and volumes, but much of them are either munkati' or weak or even lies. And that which we have in front of us or that which is known from some of our scholars, it is appropriate that we conceal it. Rather to make it as though it doesn't exist, in order for the hearts to become purified and so that love of the companions will flourish, and so that people would supplicate to Allaah that He is pleased with them. And these things should be hidden from specific individuals from amongst the general population of the people and certain individuals among [those loosely referred to as] "scholars." And ... permitted to read these stories and these events that took place if the one who does so, he conceals it - he does so in private - and [also] if the person is a [genuine] scholar who is just and he is free from following his desires in affairs of *'aqida* (creed). And there is even a further condition. And that he seeks forgiveness for them, as we have been taught by Allaah taa'ala when He stated: And those that came after them, they say our Lord, forgive us and our brothers who have preceded us in eeman. And do not place any hatred in our hearts for those who have believed. S o these people have precedence and actions that are an expiation for whatever may have occurred with them. And they have Jihaad that erases, and acts of worship that purify."

And the person who contemplates upon the condition and the state of the companions of the Messenger of Allaah (salallaahu 'alaihiwasallam), he will find that they had the most righteous hearts of this Ummah, and they had the most *fiqh* (understanding), the most *'ilm* (knowledge), since they witnessed *wahy* (revelation) being revealed. And this wahy was revealed and descended in front of them. And much of the revelation was revealed while they were looking at [the Prophet]. So due to this, most of the scholars

have gone to the view that the companions' statements are an evidence in the sharee'ah. So we ask Allaah to increases us in love for them in our hearts, and to gather us with them in the land of nobility, for certainly a person will be amongst those whom he loves.

The shaytan beautifies for some of the people who do not have knowledge to go out giving these recorded lectures to the masses and then displaying what occurred of fitaan between the noble companions, and then selling these recorded lectures and spreading them amongst the youth and the elders amongst the general population and those who are ignorant. And the hazards and harms that are in these lectures, none knows how extensive they are in truth except Allaah. How many stories are there in these lectures that are lies and that are *da'eef* (weak)? How much is in them of fabrications and lies against the companions who are free of them? How much is in them that brings joy to that misguided, forsaken sect who are no other than the Shee'a, also known as the Rafida (meaning *those who reject*) - may Allaah reject them. Since their 'aqida is based on making takfir of the sahaaba (companions), and belittling them.

And it is sufficient for the Muslim who has great *ghira* (honorable jealousy) for his religion to know that this sect accuse our mother - the mother of the believers - 'Aisha (radiallaahu 'anha) with adultery. And they believe that the *hadd* or Islamic prescribed punishment of adultery will be established on her on the Day of Resurrection. So beware, beware of being diluted of that which is with them (Rafida) of hypocrisy, and them showing you one face while hiding another. So they may openly show love, but then they hide their hatred and malice and enmity. So be intelligent. Be one who possess Deen, and raise the flag of enmity against them. And do not be diluted by what they openly show and by what they openly do. May Allaah aide you against them.

21- The 21st error people make concerning Tawheed is rebelling against the rulers, due to what this constitutes of great harm to the religion and to the blood of the people. So it is not correct to cause bombings or to be involved in suicide bombings or to kill, nor to say any statement that would lead to that. Leaving this off is preservation of the Deen and the blood of the Muslims. And da'wah is to be given in a way that is most beneficial. So if one answers the call, then this is good. And if not, then that person has fulfilled the obligation that was upon him, walHamdulillaah. Imam Ibn Taymiyyah, rahimahullaah, stated in *Minhaj-us-Sunnah* - and due to this, it is famous, well known - amongst the madhhab of Ahlus Sunnah that they do not view to be correct rebelling against the leaders and fighting them with the swords, even if there are amongst them (leaders) those who are oppressive. As there are an abundance of sound ahadeeth that have proven this and have been reported on the Messenger of Allaah (salallaahu 'alaihiwasallam). And after, Ibn Taymiyyah, rahimahullaah, stated, "And it is almost as

though you can never find a group who rebel against anyone who is in a state of authority, except that in their rebellion against that one who is in a state of authority the harm that comes out of that is greater than the harm they removed."

So it is appropriate here to point out that the starting point of every physical rebellion with weapons is speech. So be vary cautious, and try to gather between forbidding the evil in a style or way that is best, along with not speaking about or displaying the faults of our leaders and our rulers in front of the masses and in public. And we should make du'aa for them that they become upright and righteous, and that they are granted guidance. For certainly in them being upright and righteous is the correction and uprightness of the servants and our countries. May Allaah guide us and them to that which in it is the might and valor of Islam and the Muslims. And every Muslim who is free from following his desires in Creed ('Aqida) should know that the rulers have a right over us, and the One who has made it incumbent upon us to fulfill their rights that they have over us is the same One who has made it incumbent upon us to perform the salat, to pay the zakat, and to have enmity for the kufar. And He is no other than our Lord, subhana wa taa'ala. And His Messenger (salallaahu 'alaihiwasallam) [has conveyed this to us].

And from the rights the rulers have over us are what follows:

Firstly, obeying them so long as it is not in disobedience to Allaah due to what has been recorded by Muslim on the authority of Hudhaifa bin Al Yaman that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "Listen and obey your ameer, even if he strikes your back and takes your wealth. You should still hear and obey." And on the authority of ibn Malik that the Messenger of Allaah (salallaahu 'alaihiwasallam) stated, "There is no leader who has been granted a seat of authority and you see him come with something of disobedience...except that that person should be tested for what he has done out of disobedience to Allaah and he should not remove his hand from obedience to him." And this was recorded by Muslim.

Secondly, from their rights, is sincerely advising them and not propagating their errors and making them public. And it has been established with ibn Abi Shayba and Bayhaqi and Ashu'ubee (and the wording as follows is his) on the authority of Saa'ed bin Jubair that he stated, "I said to Ibn 'Abbaas, 'shall I order my Imam [ruler] with the good?' So Ibn 'Abbaas said to him, 'If you fear that he will kill you, then no. And if you do so, then you should do so in private, between you and him. And you should not backbite your Imam [ruler].'"

Jihaad is something that has been commissioned by the legislation and there is a plethora of texts concerning it and also that encourage it. However, along with this, it is appropriate to know that Jihaad is a means of establishing the religion upon the earth. So whenever it is more beneficial to do so, then it is taken as a means. Since in this is a cause and a reality of making the word of Allaah uppermost. And if it is not more beneficial, then we move on to something else.

So therefore, it is from those things that are a means and it is not the goal in and of itself. This is clarified by the fact that it is correct to leave it off if the *jizyah* (tax) is taken and paid. If the intent by this Jihaad is that it is the goal in and of itself, then this would not be correct to take the jizyah tax in its place. So it is legislated and it raises and makes the word of Allaah uppermost upon the earth. So if Jihaad is more beneficial, and more useful, in making the word of Allaah uppermost in the land, then it is utilized as a means. And if leaving it off for da'wah and for giving a good word is more beneficial, then we leave it. And there are more issues that may not be appropriate to mention in this summarization.

22- The 22nd error people make concerning Tawheed is spreading bidi' [plural of bid'ah (innovations)], since this demolishes the religion. And from those things that are saddening is the spreading of these innovations in the Islamic world, such as celebrating the birthday of the Prophet (salallaahu 'alaihiwasallam) and claiming that he (salallaahu 'alaihiwasallam) exits out of his grave and is "*present*" at these birthday celebrations; and celebrating the events of Al-Isra` wal Mi'raj (The Journey by Night and Ascension through the heavens); and other than that from those things that the Messenger of Allaah (salallaahu 'alaihiwasallam) did not celebrate, nor did the noble companions after him. And from these innovations are making group (du'aa) supplications after the salat (prayers), and reciting the Qur'an together in groups, and praying salat-ul-Dhuhr with salat-ul-Jumu'ah after the Jumu'ah prayer on the day of Jumu'ah as occurs in some countries, etc...

Every newly invented novelty in the religion that the Messenger of Allaah (salallaahu 'alaihiwasallam) did not worship Allaah with, nor did the righteous companions do so, while they had everything they needed in their time to do these things and there was nothing that prevented them from doing so...then how can these actions be good? And the Messenger of Allaah (salallaahu 'alaihiwasallam) and his companions all turned away from them. Were they ignorant of them? Or did they fall short of the mark concerning them? No, this is not the case, and it could not have been the case. Rather, they left these things off due to them being bidi' (innovations) that Allaah subhana is not pleased with. And how many innovations have spread amongst the Muslims, while using as an argument for them that they are a bid'ah hasana ("good innovation")?

Is there anything in the religion that is a bid'ah hasana, while our Messenger of Allaah (salallaahu 'alaihiwasallam) has stated, "Every innovation is misguidance." As has been recorded in the hadeeth of Muslim on the authority of Jaabir. And Al-Laalikaa'ee has recorded on the authority of Abdullaah ibn 'Umar (radiallaahu 'anhuma) that he stated, "Every innovation is misguidance - even if the people see it good." And know that which is spread amongst the Muslim of these misguided calls that these groups call to, these groups who call themselves "Islamic" and those individuals who call themselves "du'aat" who call to cooperating and not having enmity for anyone who is in opposition [to the truth], regardless of what his opposition is since he is working for the religion. And this is an atrocious error. In it is covering the truth with falsehood. And the affairs in which there is a difference concerning them are of two types:

The first type is affairs in which it is permissible to differ concerning them. And these affairs are called ijtihadiya. And the likes of these things, a person who is in opposition concerning it is excused, and we do treat them harshly and coarsely. And most of these affairs are found in issues of fiqh. Secondly are those affairs in which it is not permissible to differ in, since they are bidi' (innovations). And these affairs are called khilafiya, affairs of opposition. And the likes of these, the person is treated harshly concerning it. And we do not cooperate with him. Rather, we have enmity for him until he leaves it off, and there are many details concerning this. And there are many details that may not be appropriate to mention in this summarization.

But the point is to beware and be cautious from their deceptions, and recall that the Messenger of Allaah (salallaahu 'alaihiwasallam) dispraised the khawaarij in many texts even though they only desired to aid and support the religion. Even with all of this, they were still considered to be among ahlul bidi' (people of innovations) who deserved to be dispraised and turned away from.

23- The 23rd error people make concerning Tawheed is the spreading of some objectionable statements. And I'm going to mention here in addition to what we have mentioned previously. [Some objectionable statements are:] The statements of the people who say, "Allaah has oppressed you" or "Allaah has oppressed you", since Allaah does not oppress anyone, nor does He forsake anyone. And the statement of some who say after one dies, "so and so has moved on to his final resting place (final abode)", since in this statement is an indication of denying the Resurrection and that there is nothing that occurs after the grave. And the people's statement, "Allaah has ... to me", since Allaah subhana is the One who has control over peace and security and He is the One who grants it. And the statement of one who says, "My Lord drove me crazy" or the other way around when a person says "I drove my Lord crazy" or a person says "I have frightened my Lord". These statements are kufr (disbelief), since they are objectionable concerning the rights of Allaah. Or the statement of one saying "O friend" to kaafir,

since the kufar are our enemies. They are enemies to us and our religion, and they are not our friends.

And the statement "so and so doesn't deserve this", saying this to a person who has been afflicted with some calamity, since in this is a denial in the belief of the Divine Decree of Allaah and the Ordainment of His Divine Decree. And the statement "so and so has blessed us", since this wording of blessing here is specific and it is not used in this unrestricted sense like this except for Allaah. And the statement that "infallibility is for Allaah", since that which is understood from its apparent meaning is that there is someone who has granted Allaah infallibility. Since, there is no one who can grant Allaah infallibility or take it from him. And the statement of some of them "these hours are cursed" or "this day is cursed"; all of this is reviling time. And in reviling time is reviling Allaah, as he (salallaahu 'alaihiwasallam) stated. And the erroneous statement of those who call the adhaan who say Allaahu akbaaar, extending the sound of the baaa. This means - and we seek Allaah's refuge - that Allaah is...as the scholars of the legislation and Arabic language have mentioned. And cursing the religion and the Divine essence of Allaah. This constitutes apostasy and exiting from the religion. May Allaah make us firm upon this religion.

And from those things that are amazing and perplexing is the action of some of them who ascribe themselves to Islam and [yet] curse the *Rabb* (Lord), *Jillu Jallalu*.

And Allaah has explained to us that those who make mockery have disbelieved, so how about those who revile him? This is worse. And Allaah taa'ala has stated: Say: "Was it at Allaah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed. (At-Tawbah 9:65-66) So what is worse than this crime?

And what types of sitting are worse than these? As He taa'ala has stated: And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allaah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. (An-Nisa 4:140)

So contemplate upon these errors. Then, you will understand with certainty the statement of our Prophet Muhammad ibn Abdullaah (salallaahu 'alaihiwasallam) that has been recorded by Muslim in the hadeeth of Abu Huraira: "Islam began as something strange. It will return to being strange as it began, so glad tidings to the strangers."

So those du'aat who call the people to abandon these destructive errors, they are described wrongly and falsely that *they* are the ones who are Ahlul Bid'ah wal Dalaala (people of innovation and misguidance) and they have earned the anger of the Prophet, the Messengers, and the awliyya and the righteous. All these things are from oppression, injustice, from the deceptions of shaytan, and from coercion and compulsion. So above and beyond all these things, those who forbid these errors, they haven't done anything except obey Allaah and His Messenger (salallaahu 'alaihiwasallam). So is obedience to Allaah and His Messenger (salallaahu 'alaihiwasallam) innovation and misguidance? Certainly, you are free from these great slanders.

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